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WEEKLY REVIEW.

—The *Friend of India* has found another misstatement in our notice of his remarks on the Serampore calamity, and says:

"The misstatement answers a purpose we know, but if India revolts against Christianity, these men are the cause."

This is very severe, but it simply shows the depth of the *Friend's* bitterness. What was our misstatement? At the beginning of the festival the *Friend of India* wrote of it as follows:

"There is very little of the religious element left in the festival of Juggernauth beyond the inculcation of kindness and goodwill. It is almost a pure fair. It appears to us a wonderfully innocent fair. We know not what it was in old times. We only know that now it is not what it is represented in England."

Well, at the close of the festival, when 1,000 devotees had succeeded in starting the car of Juggernauth, and two men had been crushed to death, the *Friend of India* cries out, "The police ought to be strengthened twenty-fold at least." In noticing the marvellous contrast between the bland admiration of the first scene, where kindness and goodwill were reigning, and this cry for twenty times the number of police, we used the words: "The *Friend* calls out excitedly, calls frantically, for the police." This is our misstatement!

If we had been betrayed into anything so inexcusable as the insinuation that the *Friend of India* had been actuated, in his laudations of the Juggernaut festival, by some secret and unworthy motive, we should have been at a loss what to say for ourselves. It is the *Friend of India* that says of us: "The misstatement answers a purpose we know, but if India revolts against Christianity, these men are the cause." It was doubtless great presumption on our part to speak of the *Friend of India* as excited; still we hope not to be the cause of India's revolt against Christianity.

The *Indu Prakash* is calling for a testimonial to the present editor of the *Friend of India*.

—We see with great regret the announcement of the death of J. T. Molesworth, Esq., formerly of Bombay, late of Clifton, Bristol. Mr. Molesworth entered the Bombay army about 1820. He subsequently adopted the view that the profession of arms was not lawful under this dispensation, and left the army, refusing, for the same reason, to receive the pension to which he was entitled. He was distinguished for knowledge of Oriental languages, and is specially known for the admirable Marathi dictionary which he, in conjunction with Major Candy, compiled, and the second edition of which he came out to India expressly to carry through the press, commissioned by the Honourable Company. He returned finally to England about twelve years ago. He was a very earnest and consistent Christian, most uncompromising in all that related to duty, most unselfish and benevolent, with peculiarities that only served to individualize him strongly, a man that nobody could forget after having once known him, and whose memory will be cherished with tender interest by many.

—The *Bombay Catholic Examiner* calls the attention of its readers to the fact that the dogma of Papal Infallibility was decreed by the Council on the very day, 18th July 1870, of the outbreak of the war that destroyed the power upon which the Church had leaned, throughout the long period of discussion which preceded the adoption of the decree:

"Who was it so arranged the order of these two events, that they succeeded one to the other with the same precision as darkness succeeds to light, the two not being able to exist together? Certainly it was not by any human arrangement. Surely the Pope had not marked down in his programme of the order of the Council, that the decree upon Infallibility should be declared upon that 18th day of July 1870, and still more surely neither France nor Germany had so arranged it. Yet it was arranged, and all mankind must now acknowledge that in the juxtaposition of those two great events, the interposition of Divine Providence, in favour of the Catholic Church, was more than usually manifest. If the work of the Council had not been sufficiently advanced to allow of the dogma being declared on that 18th July, perhaps it would not have been declared even now."

Louis Napoleon, in 1849, hastened to undo the work of the Romans, in overthrowing the Government of Pio Nono, and compelling him to flee, by sending a force to bombard Rome and open a way for the return of the Pope, and thereafter, for many a long year, kept him in his place by French bayonets. This, however, did not satisfy the friends of the Papacy. All toleration shown to the rising kingdom of Italy, they looked upon as treachery to the Pope. During all these long years, instead of being grateful for the favour shown, their wrath went on augmenting. In 1870 was there any power in Europe more helpful, more necessary to the Papacy than France? Spain was not; Austria was not; France, in fact, was the last hope of the Papacy; and the very moment it became evident that France was struggling with a superior power, the army of the King of Italy marched on Rome. What the 18th of July meant for the Eternal City, was shown on the 21st of September, when the Pope's temporal dominion passed away, and the clock of the centuries struck twelve. We agree with the *Bombay Catholic Examiner* that there was something in the coincidence of these two events which indicated the presence of a higher wisdom than that of man's. It had been decided in the Vatican two days before, that the decree of Papal infallibility should be made on that 18th of July; and on that very day Divine Providence caused a trumpet to be blown, the tones of which were soon understood by all the world to signify that the infallible one had fallen, had fallen into a pit most horrible. The great conflicts in the life of Pius IX. have been specially for the retention of the temporal dominion; yet he himself is made at last the instrument of bringing about its overthrow.

—It is very sad that cases of child murder, for the sake of the ornaments, are continually occurring, notwithstanding all that has been published on the subject, and all the executions that have taken place.

—A number of pamphlets and other works are awaiting notice on our table. We hope soon to be able to overtake them.

A Correspondent (whose letter will be found elsewhere) is very angry with us for our remark regarding Paul's words in Eph. v. 18, 'Wine, wherein is excess.' If we were going to charge a man with jesuitry, subterfuges, and the like, we would do it under our own name. But tastes differ. If the heat displayed by our correspondent were elicited by something that tended to favour the fearful hold that the passion for intoxicants has upon modern society, we could understand it better. We cannot join with him in the cry—Perish total abstinence! We owe too much to it. We have in India outlived many generations of those who thought it a bad principle for this country. As a friend, we would recommend it to our correspondent. We have never affirmed that total abstinence is directly commanded in the Bible, or that the use of wine is always spoken of with condemnation in the Old and New Testaments. The Nazarites were strictly forbidden the use of wine and strong drink, which implies that the use of it was not strictly forbidden to the rest of the community. We have never maintained that under all circumstances and in all conditions of society, the use of wines is necessarily evil. But we have a firm conviction that when Christianity began to be planted among the Gentiles, the evils resulting from the use of wine and strong drink began to be so manifest, that the apostles, under the influence of the law of Christian love, adopted and recommended total abstinence. Upon any other supposition, we cannot understand how Paul, in an epistle to Timothy, should think it proper to bid him take a little wine for his stomach's sake and for his frequent infirmities. This is exactly such advice as a modern teetotaller might give to another, who was so scrupulous that he would not take wine medicinally. Timothy was Paul's son in the faith; had been brought up as a Christian by Paul; the apostle had no other so like-minded a follower; and it appears that nothing less than a recommendation from Paul himself would induce Timothy to touch wine, even though his bad health made it necessary as a medicine. Again, in Romans (xiv. 22.) Paul says: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or

is offended or is made weak." Here is an affirmation, as distinct as words can make it, that the principle of total abstinence on the ground of Christian expediency (the only ground on which we ever based it), is GOOD. Paul, writing under inspiration, says it is good, and it will take a good deal more than the dictum of our correspondent to make us believe that it is bad.

We think our exegesis of the passage in question is unimpeachable. *μη μεθυσκεσθε οινω εν ω εστιν ασωτια.* Here the 'in which' is made to refer directly to the word wine.* It is very certain that the apostle is not contrasting the use of much wine with the use of little wine; his contrast is between the excitation that comes from wine and that which comes from the Holy Spirit. He dissuades from the first and commands the last. We believe that a great many persons in society are effectually hindered from receiving the awakening influences of the Holy Spirit, by the habitual daily use of wines or other stimulating beverages. Our modern custom of daily potations, wine every day on the table all the year round, was a thing comparatively rare in ancient times. Compared with ancient times, our modern world is fairly deluged with a multiplicity of wines, with brandies, rum, gin, whiskey, country liquor, and innumerable intoxicants, at prices to suit the beggar and the prince and all intermediate grades; and the effect is becoming so portentous, that society bids fair to make shipwreck on this hugely developed evil. We are almost daily hearing of some man whose education and opportunities would have opened to him a noble and useful career, going down to a drunkard's grave. Men reject the apostolic mode of saving their perishing fellow-men, and are at their wits' end to find some way of dealing with this monster evil, which kills its tens of thousands annually in the United Kingdom alone.

We have just seen a statement made by one who had in his employ two companies of operatives, one consisting of total abstainers and the other of non-abstainers. We mention just one fact brought out in this statement: the deaths in the former company were in the proportion of 4 to 1000, in the latter of 15. It is not necessary to suppose that these 15 were inebriates. The *habit* of drinking so affected their system, as to make them much more accessible to ordinary diseases than they would otherwise have been. In this case the cry 'Perish total abstinence' would have meant, perish 11 more men in every 1,000. We close with the following remarks from the *Lucknow Witness*:

"If we wish to save a drunkard from his evil habit, we must practise the abstinence which we recommend. The New Testament prescribes this course, and we cannot become wiser than the Book. For the sake of the weak, we must be ready to abstain from wine, or meat, or anything else that can be dispensed with. We cannot argue this question here, but we merely observe that men who will not forego their own wine and brandy, do not often succeed in saving drunkards. We merely state a fact, and we have no wish to venture into the region of theories. We do not say that the good men who indulge in a moderate use of intoxicating drink *cannot* rescue inebriates, but, so far as our observation has extended, they rarely do so."

* We look into Fausset's commentary on the passage, and there read: "Excess—wherein, not in the wine itself when used aright, but in the excess as to it." Now this would be nonsense, excess is in excess; and it is just the opposite of the Greek.

THERE is one great element of difference between the Mosaic and the Christian dispensation. The church of Christ, so far as it accords with Christ's plan, is a body of believers, spiritual persons, born of God and separated from others by that fact. The Jewish community was a nation, very much as a modern nation having the truth of God, except that its polity and constitution were given it by God, though very imperfectly conformed to. There was a small minority of truly spiritual persons, true believers; 7,000 in the days of Elijah; sometimes more, sometimes less; but probably never more in proportion to the nation than the true Christians of England are to the whole population of England. Now it is one thing to legislate for a nation of unrenewed men, and another thing to give order concerning a church every member of which is under vows of consecration. In the first instance a great deal would be tolerated that was not according to the mind of God. It should be borne in mind that in all his dealings with the Jewish people, first and last, God manifested his will, presented motives to obedience, and punished on account of disobedience, yet never did he fail to recognize the freedom of the people, nor by sheer exhibitions of his power deprive them of the opportunities of disobedience. Had they not been allowed scope for the acting out of their real nature, they would have discarded the worship of Jehovah altogether, and gone over to heathenism. They were often on the very verge of it. If God had set before them a high spiritual standard like that of the New Testament, they would have rejected it and Him together. It was necessary that Christ should come and embody that standard before our eyes, and the Spirit be given to enable us to see the beauty of it, and imitate it, before it could be revealed. In the very nature of things, God had to accommodate himself in a measure to the people whom he had chosen, the Jewish nation, and tolerate certain things in them, because they could not then bear the higher demands of his law. It was no impeachment of God's perfections that he did thus accommodate himself to their barbarism, ignorance, and self-will. He could have crushed them as he crushed Pharaoh; when he carried them away into captivity, he could have kept them there; but it was necessary that his purposes in the promised seed of Abraham should be consummated. They that have to do with the City Arabs of London, have to begin with a very low and limited standard; the great burden of their instructions will be something never mentioned to a boy from a respectable family. One grand object that God had, in his dealings with the Jews, was to let the heart of man manifest itself as it is, to let them know what they really were. In reading the Old Testament these things should be borne in mind. Almost all the objections brought forward by infidel writers, proceed from the overlooking of these facts. In seeking to effect the elevation of the race, God saw the necessity of a clear demonstration of what man was in the depth of his depravity, and of introducing such measures as man was prepared to accede to. Our New Testament standard has found its way into general literature; people in this way become acquainted with it before they read the Bible; then taking up the Bible, they try it by this standard, and find in the Old Testament many things not up to the mark. These they imagine to be errors, and begin to condemn the Bible on account of them. Nothing in the world could be more flippant and ill-considered than these objections. A closer study will show that the wisdom and goodness of God are as clearly manifested in the first steps of man's elevation, as in the highest.

THE Rev. Capel Molyneux, writing to the *Times*, says:

Letters from eminent and excellent men have appeared in the public prints, the tone and tenor of which amount to this:—That because the Judgment affirms sound doctrine on the subject of the Lord's Supper, the Judgment itself in its relation to Mr. Bennett, and in its effect on the Church at large, is comparatively of little moment; nay, some intimate that good service is, on the whole, done thereby to the cause of faith and the Church, and that all of us may reasonably sit down and be quietly satisfied therewith.

"Now, sir, it is with the judgment in itself and its effects, and not with the terms in which it is conveyed, or explanations or affirmations with which it is accompanied, that we are vitally concerned. Mr. Bennet is acquitted. That is the fact, and it is with that fact and the effect of that fact that we have to do. Mr. Bennett was charged with heresy—with maintaining and teaching, among sundry other particulars, that which is set forth in the following words:—'Who myself adore and teach the people to adore Christ present in the Sacrament, under the form of bread and wine, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ.' It was not questioned by the judges that such were the words and such the teaching of Mr. Bennett; nevertheless Mr. Bennett was acquitted. The doctrine, it was said, was not excluded by the Articles and laws of our Church, and therefore was admitted to be lawful and is, accordingly, now actually legalized. The doctrine of the real and actual and *visible* presence of our Lord under the form of bread and wine, with the adoration due to the same—the very doctrine, substantially for the denial of which our Reformers went to the stake—the very doctrine against which we, as a Church, absolutely protest, and for which we are called Protestants—the very doctrine which we Protestants hold to be, beyond others, perilous to souls and dishonourable to our Lord—this very doctrine is now pronounced, by the highest judicial authority in England, not to be excluded by the Articles and laws of our Church; and is, therefore, legalized as a doctrine that may, with perfect impunity, be taught in our pulpits by any clergyman, at any time, and in any place, when and where he chooses and has opportunity to do so!

Heresy is a part and parcel, now, of our Church constitution; heresy to be diseminated as men will, and when men will, and abundant advantage will be taken of the liberty. Blind as some of us may be to what has befallen us, not so our adversaries. Ritualists and Romanists know full well the point they have gained, and how to profit and push their cause by means of it; and our eyes will be opened, and we shall discover it too, if we will only quietly accept our position, and, as some would seemingly counsel, sit down and let them alone. Yes, it needs no prophet then to foretell the issue. Ichabod is written on our Church. Her doom is inevitable. She will break up and go to pieces. Good men and true who would, while she remained pure and sound, have stood to her to the death, will go out of her as she now is: they will have no complicity with evil. They will not consent to hold truth in one hand, and heresy in the other; they will not endorse the latitudinarian—ay, the monstrous contradiction which condemns and yet fosters one and the same doctrine at the same time!

In the 3rd edition of his book, Mr. Bennett abandoned the use of the word *visible* as liable to a different construction from that in which he used it; but his meaning is sufficiently evident. Our Lord Christ, as God, is necessarily invisible; but he is present under the form of the elements; and is to be recognized in them just as he was recognized in his body when on the earth, and is to be adored in them.

The following is from the *Rock*:

"We regret that the policy of secession from

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the Church of England appears to be held and advocated by many who feel themselves aggrieved by the recent judgment in the Bennett case. In another column we publish a protest which is in course of signature. Meetings have been held at the house of a well-known M.P., but they were of an entirely private nature, and we can therefore only state that there will most probably be a secession of some, but we trust not many, of the best men among the Evangelical party."

The Bombay Guardian.

SATURDAY, AUGUST 10, 1872.

REGENERATING FAITH.

REGENERATION is not before believing, and believing is not before regeneration. For all the promises are connected with each; but they could not be if one preceded the other. He that is born of God is a child of God; if a child then an heir; a partaker of the divine nature. If belief is something that follows regeneration, salvation could not be predicated of the new birth; or if so, faith would not be necessary. On the other hand, he that believeth hath eternal life; if a man has eternal life he does not need to be regenerated. Regeneration cannot follow faith; neither can faith spring up subsequent to regeneration. The most prevalent error is the latter, namely, that a man must be born again before he can believe; an error that must prove fatal whenever it is logically carried out. But what saith the Scripture? "Ye are all the children of God by faith in Jesus Christ." "Born again by the word of God which liveth and abideth for ever." When we by faith received the word of God, we receive eternal life, we receive a new nature, we receive all things that pertain to life and godliness. Alas, for the people that are waiting to be born again before they believe. No man was ever converted in that way, or ever will be. Men are lost because they do not believe.

But I have no power to believe? Does not God command you to believe? reproach you for not believing?—solemnly declare that unbelief is your crowning sin?—expostulate with you for not believing? Will a father expostulate with his child for not crossing the room to come to him at his bidding, when he knows that he is fastened by the leg? Will a kind master bid his servant cook his dinner when that servant is palsy-stricken? They who read the Scriptures under the impression that God calls upon men to do what they cannot do, is angry with them for not doing it, and will punish them eternally for not doing it, do in their thoughts horribly calumniate the God and Father of our Lord Jesus Christ, who desireth not the death of the sinner, but has made *needed* provision for his life. But I am not conscious of any power in me to come to Christ. How should you be? It is not in you. You are dead in trespasses and sins; can you give life to yourself? But though the power is not *in* you, it is *with* you, even the power of God which goes along with all the invitations and offers of the Gospel. The power is not inherent in you, yet it is yours. The man whose hand was withered, had no power to move his hand; his arm was palsied, and could not be moved by his mere will. Yet, Jesus having spoken, the man had only to will and his arm was extended, whole like the other. The power was not in himself, but it was with him. If he had not willed to move his arm, it would never have been moved. Jesus did not say to him, I have healed thine arm, thou canst move it now. Just as he was, the man obeyed Jesus; he believed without consciousness of strength, believed in a power that he had not, believed that Jesus did not speak nonsense-words, commanding where there was no ability. Just so with the lepers whom Jesus commanded to go and show themselves to the priest. And so it must be with all the sinners who are saved by his grace. They renounce self; abandon the thought of any goodness or ability in themselves; and adopt the belief that there is with them all the power they need to believe, receive, submit, obey and persevere, and that they are responsible to do these things and be saved; and they do them. How that divine power mingles with their own action they may not understand, and are not called upon to understand, any more than they are called to understand how the nutritive elements in their food become flesh and blood, or how the air gives them strength.

Many when exhorted to believe say, We try to; we are trying to; we will try to. Now this expression indicates that you are calculating upon some strength in yourself, you fear it is not adequate, but you will try and see if the thing can be done. Well, it can't be done in that way. You must stop trying, and just do it. Your trying will simply disclose to you your inability, and if you believe in your own ability, you can go on trying, till you learn that you can of your own self do nothing. You are like a man beside a deep, deep well; he fancies he sees at the very bottom a little water; but he has a cord that only lets his vessel down a few yards; what will all his trying amount to? His very trying shows that he is at the wrong place. Close by is a fountain, and the Lord of it says, Whosoever will let him take of the water freely. No trying is necessary here; he is simply to take. Faith is simply letting God be true; and all that is before faith, makes God a liar.

THE LATE DR. DUNCAN.

MALAN believed that God's offer of the Gospel to every sinner, meant the offer of God's forgiving and redeeming love; that to accept this offer was to receive this love; and that no preliminaries need delay the reception of this salvation. God's 'easy unembarrassed plan' commended itself to him in its virgin simplicity, and he was jealous of anything that appeared to encumber or clog it with difficulties. He said to a man, Do you believe that Jesus is the Christ? The man would reply, Yes. Then thank God that you are born of God. How so?—Why, it is written: Whosoever believeth that Jesus is the Christ is born of God. (1 John v. 1.) Dr. Duncan, instead of replying to the first question, I believe it, remained silent, and when urged to speak, said, "I know not what 'the Christ' means." This was a very proper answer, for every thing turns on the meaning of that expression. Malan then said, "Do you believe that He is the Christ on God's testimony, leaving it to God himself to teach you what he means by it?" Strange to say, the unbelief of Duncan seems to have lost its hold of him at this moment and to have been rolled away as the stone from the sepulchre. He answered, to his own astonishment, but with a thorough conviction of the truth of what he affirmed, Yes. He afterwards prayed to God, Teach me what is the meaning of being the Christ the Son of God, that I may believe on him. Thus, if we consider it, that "Yes" included the act of submission and faith, though perhaps imperfectly. He yielded himself up to be taught of God concerning Jesus the Christ, and we know that they who are taught of God, have eternal life.

The righteousness of God in Christ Jesus is revealed from faith to faith. The strong faith of Malan, not simply regarding his own acceptance, but concerning the willingness of God to receive each and all in Christ, this abiding and mastering conviction, expressed in his looks, tones, word, conduct, was that, it seems to us, which more than anything else was the means of bringing Duncan to the feet of 'the Christ.' The unequivocal evidence that Malan was rejoicing in the conscious presence and love of a divine Saviour, overthrew the last wall of unbelief. The interview with Dr. Brown on the previous night had prepared the way for it, by beating down the exterior walls.

The epistles of John contain a great many tests, and perhaps it was not intended that we should take one of them by itself, and use it without reference to the others.

Men do not of themselves perceive that faith in Christ involves an entire surrender of oneself to Christ, that he may have the direction of all our ways, and be perpetually the Lord of our being; and when we tell the sinner that faith in Christ will give him eternal life, it is most important that we should show him, as we easily can from our Lord's own words, that faith implies self-consecration. If any man will come after me, let him deny himself, take up his cross, and follow me.

Duncan always regarded this as the time of his great change. In the course of two years, however, the strength of his feelings declined, and his assurance of salvation became faint. He and his friend the biographer exchanged notes, and found that they had neglected to give attention to 'the work of the Spirit in the subjugation of the heart to the obedience of Christ,' confining themselves too exclusively to the immediate work of believing. Dr. Duncan fell into great darkness and distress. In a paper describing his experience at this time, he says: "No doubt I must be born again before I can believe, that is, receive Christ." (For a discussion of this question, see another article in this issue of our paper.) After this occurs what he calls his second conversion; but somehow or other, this second does not appear so Scriptural as the first. He no more had assurance of faith. He had desires; he had, occasionally, hopes; more frequently, fears. He was all his lifetime subject to bondage through fear of losing his soul. Fits of deep depression and melancholy followed him to the end of his course. Two days before his death he was occupied with such hymns as, ''Tis a point I long to know,' and 'Lord, decide this doubtful case.' But, after that, he turned to 'Rock of Ages,' and 'There is a fountain filled with blood.'

No one can doubt that he loved the Lord Jesus Christ in sincerity. But the reflection arises, If he was so greatly affected and influenced by such occasional glimpses of Christ's love as he permitted himself to receive, how much more blessed to himself and others might have been his life, if he had simply received the mighty tide of divine

love which presents itself in the Gospel, which would have made it an easy matter to eschew everything that did not harmonize with the will of the Master. If our heart condemn us not, then have we confidence towards God.

WHAT IS TRUTH?

Will perform it. (PHIL. i. 6.) The best evidence that he has begun it, is in its present active existence.

I have you in my heart. (7.) The difficulties and hazards of his own position did not make him unmindful of distant saints. He prayed earnestly for them, and wished them to be partakers of his grace, not of his sufferings.

That your love may abound yet more in knowledge and in all judgment. (9.) Love sharpens the intellect. If self-love makes a man keen to perceive whatever is likely to further his ends, much more will love to others. What they need is truth; wherefore we diligently seek that they may have it. The Spirit of love is the Spirit of truth. It is a vain thing for a man to have more knowledge than he can master and apply; it is vanity to know things if we do not know them in their right relations; men are greatly impeded by the multitude of things in their minds, the true scope of which they do not understand. Love revolutionizes the intellect as well as the heart; dismisses a vast deal of unnecessary lumber, after finding that it can be made of no avail to promote the true interests of men.

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God. (11.) This is certainly a prayer that the Philippians might be perfect, as Christians. There is nothing in Christian attainments to puff one up; that which puffs up is the idea that we have accomplished something, and a man will be tempted to entertain this idea so long as the flesh with the affections and lusts thereof is not crucified. The only way to get rid of this tendency is to be perfect, which, in the Scripture sense, means ceasing entirely from self and living wholly in Christ. Not I, but Christ liveth in me. An habitual sentence of condemnation must be pronounced on self, and Christ taken, moment by moment, for all the needs of the soul. Only thus can we be 'without offence until the day of Christ,' that is, exerting a pure, unmixed influence for good. Fruits of righteousness are all from Christ. Half sanctified Christians are hindered by the notion which they have that something of their own goodness has conspired to make them what they are, concerning which imaginary goodness they feel that it would never carry them to such a height as entire conformity to Christ's will. The first thing, in their case, is to get them stripped of this imaginary goodness; this idea that they can do something and not all, can go a certain way towards holiness, but not reach it. They grievously dishonour Christ by speaking and thinking as though it were a question of their ability; the question relates to the ability and will of Christ. But he is a perfect Saviour; and this is his will, even our sanctification. When a man is filled with the fruits of righteousness, nothing is further from his mind than self-praise or desire for the praise of others. He seeks the praise and glory of God; he is glad to have God's work in him appreciated, but is careful to make it known that, apart from Christ, he is utter impotency in all that relates to true service.

Preach Christ of contention. (16.) With mixed motives. Really persuaded that Christ is the only Saviour, but never having fully submitted to him, have not saving knowledge of him, *i. e.*, knowledge that saves them from sinning. To preach Christ they consider a good work; but they have committed themselves to the party that opposes Paul, the judaizing party, and they try to persuade themselves and others that the Lord has set him aside because He is displeased with his work. Paul is a prisoner and in danger of being beheaded; this gives them an opportunity; we can imagine them saying, We feel very much for that misguided man, that self-willed preacher, but he has brought his own misfortunes upon himself; what business had he to throw down utterly the middle wall of partition between Jews and Gentiles, when God had only broken down part of it? We must just leave him in the hands of Providence; but you see how God is in this way testifying to us that we preach the true Gospel. Thus they preached Christ of contention, with a sectarian spirit, more anxious to build up their own denomination than to get souls saved. And there are multitudes in the ministry this day, who have taken orders partly because the preaching of the Gospel is a good thing, and partly that they may get a good position and respectable income for themselves and families. But is any man fit to preach the Gospel who is not willing to preach it on bread and water, who does not find it more blessed to give than to receive, who has not forsaken *all* to follow Christ?

I therein do rejoice. (18.) This is the true spirit of a follower of Christ. Most men who see the sectarian feeling exhibited in their neighbourhood, take up a corresponding attitude on the other side; they are more affected by the opposition to *their* views, than by the good actually accomplished. High Churchism is just as sectarian a thing as close communionism in a nonconformist body.

That in nothing I shall be ashamed. (20.) The Christian who is not ashamed of the Gospel of Christ, anywhere, under any circumstances, has the blissful assurance that he shall never have anything to be ashamed of.

To live is Christ. (21.) Life 'is that which I have in Christ, which I receive from him;' to die therefore will only be to get more of life.

If I live in the flesh. (22.) This might be paraphrased: If you ask, what it is to me to live in the flesh, I answer, it is to see the fruit of my labour. A branch in the true vine, he would bring forth fruit in this world where it is so much needed.

I know that I shall abide. (25.) The apostle expresses a firm assurance that he will survive these present trials, and revisit the east, which, as we learn from 2 Tim. iv., he actually did. It is not impossible that he obtained liberty on parole to make that visit; those with whom he had immediately to do in Rome, finding the decision of his case deferred for a sufficient time, and having confidence in Paul's fidelity, released him that he might visit Corinth, Athens, Thessalonica, Philippi, Troas and Miletum, after five years' absence, and give the Christians there his parting words. Or he may have been accompanied by an officer, he himself paying all charges, which his friends would gladly enable him to do. On any other supposition, it is not easy to understand why he should have returned to Rome, after escaping the mouth of the lion. The indications in 2 Tim. iv. are that he travelled rapidly and was pressed for time at the places where he stopped.

Let nothing be done through strife or vain glory. (3.) The best things even may be done in this bad way; converts can be drawn, taught, and baptized through the unworthy desire of enlarging one's church, honouring one's mission, adorning one's report, and hindering some other labourer from having the advantage. Is not this a libel? Can any one influenced by such unworthy motives, hold up his head as a Christian teacher? Yes; Paul says it is possible. It is appalling and inexpressibly humiliating, but it is true. Of course in these cases the heart persuades itself that it is actuated by right motives; but there is too much reason to believe that the unworthy motives are sometimes present. What a stumbling-block to put in the way of the inquirer, who has generally discernment enough to recognize the working of this unhallowed spirit. But Christians must beware, when they see such unchristian rivalry, that they do not enter into the strife. We all need to see to it very carefully that there is no element of vain-glory in our 'holy things;' that the old leaven is purged out of all our conduct and sentiments. We may easily flatter ourselves that we are so identified with the cause of Christ that our glory will be his. The apostle proceeds to point out a far better way.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I send you the following short passage, chiefly with a view to bring the work from which it is extracted to the notice of your readers. It is a production of a Free. Church minister, the Rev. A. B. Bruce, Broughty Ferry, Scotland. It is called the *Training of the Twelve*, and is taken up with showing—which it does most admirably—how our Lord trained the twelve disciples who followed Him to the Apostleship. The author displays in the handling of his subject a profound knowledge of human nature as well as the word of God; and conveys his ideas in a style at once clear and vigorous. I have not for a long time read such an interesting and satisfactory book as this, and I take the liberty of recommending it to your readers, especially to those who have the charge of training young men to pastoral and evangelistic work. It will be well if the Tract Society were to send for some copies of this book, for sale at its Depository. The publishers are T. and T. Clark, Edinburgh.

D. N.

"A ceremony and tradition-ridden time is infallibly a morally corrupt time. Ritualistic practices, artificial duties of all kinds, whether originating with Jewish rabbis or with doctors of the Christian Church, are utterly to be abjured. Recommended by their zealous advocates, often sincerely, as eminently fitted to promote the culture of morality and piety, they ever prove, in the long run, fatal to both. Well are they called in the Epistle to the Hebrews 'dead works.' They are not only dead, but death-producing; for, like all dead things, they tend to putrify, and to breed a spiritual pestilence which sweeps thousands of souls into perdition. If they have any life at all, it is life feeding on death, the life of *fungi* growing on dead trees; if they have any beauty, it is the beauty of decay, of autumnal leaves sere and yellow, when the sap is descending down to the earth, and the woods are about to pass into their winter state of nakedness and desolation. Ritualism at its best is but the short-lived after-summer of the spiritual year: very fascinating it may be; but when it cometh, be sure winter is at the doors. 'We all do fade as a leaf, and our iniquities, like the wind, have taken us away.'"

To the Editor of the "Bombay Guardian."

SIR,—I have often taken up your paper with pleasure, and profited by its contents. I have also occasionally met with a surprise in your columns, but never with a greater, anywhere, than when I read, under the heading "What is Truth?" in your last impression, that the passage "wherein is excess," in Eph. v. 18 (the former portion of which, "Be not drunk with wine," you had commented on in the previous number), referred to the wine, not to the being drunk,—"in wine is excess" are your words: are they "truth"?

Why, may I ask, did you divide the passage?* How can the excess be in the wine? Does not the apostle's meaning appear clearly in the words "be not *drunk* with wine, wherein is excess, or," *in which* is excess, if you like it better? Is it not that the excess consists in the being drunk, against which, not against the *use of wine*, as you have it, he is warning the Ephesians? Else, how would it read, to say to the Ephesians, "Be not drunk with wine," that is to say, *use* not wine—"touch not, taste not, handle not"—for "in wine is excess." And shortly after, to say to their bishop, Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities?" Would not this be inconsistency? I look for priestcraft in a Jesuit, or in the columns of the *Anglo-Catholic*, and expect to find it; but I look for "truth" in the columns of the *Bombay Guardian*, which professes to "discuss the current topics of the day in the light of the Word of God." And when I find a subterfuge like this, under the heading "What is Truth?" therein, what am I to think? Is the Word of God to be garbled and tampered with to suit the cause of total-abstinence? Perish total abstinence rather! Total abstinence *is not truth*—it is not commanded in the Word of God, but is purely an invention of man. While drunkenness is often forbidden, the *use of wine*, which you say this passage seems to be against, is allowed, nay, was even commanded, to the Jews in their offerings, and to Christians by Him who, while without sin Himself, came to seek and to save that which was lost: who knew the end from the beginning, and therefore all about the excess; but who, giving the cup of WINE ("wherein is excess—in which is excess—in wine is excess"—these are your words) into the hands of his chosen witnesses, said, "drink ye all of it," and, "Do this in remembrance of me." He also made water into wine at the feast, so sanctioning the ordinary use of wine as a means of enjoyment, not excess! You will say it was not fermented, perhaps.—Prove it! Wine is wine, not grape, sugar, and water. It could, in those days, burst old bottles; and Noah was drunken. If total

* These notes are not written for the issue in which they appear; they are prepared in advance; and a certain quantity is taken for each week. The division is made with reference to the exigencies of the press.—ED. *B. G.*

abstinence cannot stand (and it cannot form part of Christ's religion), let it fall: it will fall by its advocates'

EXCESSES.

Epitome of News.

Saturday, August 3, 1872.

—*Bombay Gazette*:—On Thursday two natives were bitten by a mad dog near Tardeo. The dog was killed.

—*Times of India*: "The 'Indian Traveller's Guide'—the August number of which is to hand—still maintains its reputation as the completest manual of the kind published in India. It should be in the hands of all whom business or pleasure calls abroad."

—*Indian Statesman*; Paris: "The sensation of the moment is a *brochure* by Dumas the younger, called, 'Man-woman,' *homme-femme*. The author is the adultery doctor of France, and has given us from time to time several popular dissections of the crime at the theatres. The principal question Dumas proposes to solve is, ought a husband to pardon or kill an adulterous wife. He rather inclines to the killing process, provided the man be himself without sin, that is to say, perfect; and if not coming up to this standard, he advocates divorce. He admits of no comparison between the adultery of the husband and of the wife. He divides women into three classes, virgins, matrons, and prostitutes; the first belong to the temple; the second to the fire, and the third to the street. His attack on the clergy is not very clear; he asserts they turn daughter and wife against the man for God; the Freethinkers separating both sexes from their Maker. Being given two sides of a triangle, Dumas proceeds to find the third; man and wife in harmony with God, produce the third side—family, society, universal harmony. Q. E. D. Terrible things are discussed in the pamphlet and ideas broached that would not be tolerated in any English dress, however disguised; the pamphlet describes a hideous state of society, but the author confuses the exceptional with the general."

—Lieut.-Col. Patey is said to be recovering from the effects of his late accident.

—The London correspondent of the *Madras Times* refers as follows to Miss Fox, whose marriage with the Prince of Leichtenstein recently took place at home:—"Many of your readers will, no doubt, remember that about sixteen years ago, considerable commotion was caused in society by the announcement that Lord and Lady Holland had decided to adopt a female child whose parentage was involved in mystery, as a solace for their old age, and to inherit after them the very valuable property of the family. The fact, of course, led to many surmises, some of them ill-natured ones, but the matter was soon forgotten, and little Miss Fox, as she was called, soon made herself by her amiable disposition and charming manners, a favourite in many a noble nursery and at many a children's party. When at last she was old enough to 'come out' she was presented at Court, but only after the secret of her birth had been disclosed to the Queen, and a similar declaration has recently been made to Prince Hohenlohe, the 'Grand Maitre' of the Court of Vienna, the avowal being that Miss Fox is 'the daughter of a French nobleman of very ancient name, whose wife died at her birth.' She has been very highly educated, has already earned some private reputation in literature, and is about to attempt to add to it by a history of Holland House, in all the *arcana* of which she is fully posted up."

Monday, August 5.

—The *Pioneer* says:—"We find that there is no truth in the statement that the Kookas are giving trouble between Umritsur and Hooshiarpore. The sect has everywhere been perfectly quiet of late. We fear our 'own' Simla correspondent has had much to do with the propagation of the false report."

—Fall of rain up to last Saturday—in Byculla, 62 inches; in the Fort, 52.

—Bickya, a Hindoo, killed Tookaram, a boy aged 7 years, for the sake of his ornaments. "The child was carried away by stealth to the temple of Pandoba, there stripped of its ornaments of the collective value of about Rs. 40, thrown down, and stoned to death." The murderer was sentenced by the Judge at Rutnagherry, Mr. Birdwood, to death, and the High Court have confirmed the sentence.

—*Madras Times*, Bellary: "About 20 minutes past five this morning, when the 16th N. I. were about to fall in for morning parade, a havildar of that corps, Shaik Ahmed by name, was seen suddenly to raise his musket and take deliberate aim at the subedar major of the regiment (a Hindoo), who was in the verandah of the barracks. The musket luckily missed fire, but the havildar thirsting, as he must have been, for his would-be victim's blood, clubbed his musket and brought the butt end with tremendous force on the back of the subedar major's neck, felling him to the ground. This was but the work of a second. When those who were around realized what had occurred, a rush was made at the havildar to secure him, but he, still holding his firelock in his hand, warned all off, and managing again to cap the musket, walked outside the verandah, and before any one could or would approach him, raised the weapon, took aim, and fired at the havildar of the quarter guard. The quarter guard havildar, seeing what was occurring, jumped on one side, and the ball speeding on its way passed through the body of the sentry on duty, who fell senseless to the ground, and expired a short time after. The havildar, Shaik Ahmed, was then made a prisoner, and placed in the guard-room. On inquiry regarding the cause, and whether any enmity existed between the parties, it appears that the murderer had some discussion two or three days ago with the subedar major and the other havildar at whom he fired, regarding some water at a well, and that abusive language was used. The poor sepoy who was shot had nothing whatever to do with the murderer."

—At Calcutta a policeman has got three months' imprisonment for eating mangoes! They didn't belong to him.

—*Bombay Gazette*: "Telegrams were received on Saturday reporting the loss in the Red Sea of the steamer *Excelsior*, 1,387 tons, bound from London to Calcutta with a general cargo. It was expected the hull would become a total loss, but part of the cargo might be saved."

Tuesday, August 6.

—*Times of India*: "The Secretary of State has telegraphed that the following officers of Artillery are permitted to retire on extra annuity:—

Bengal.—Maxwell, Lewis, Bourchier, Voyle, Fooks, Cookeworthy, Debude, Hunter, Rybot, Delane, Simeon, Presant, Gillespie, and Butt.

Madras.—Barrow, Quinn, Nuthall, Molesworth, Grant, Morton, Dangerfield, and Lawson.

Bombay.—Conybeare, Hexton, Mellersh, Beamish, Stevenson, Hardy, Twiss, and Sheppee."

—There have been numerous nocturnal robberies in Byculla of late. The *Times of India* says: "Suspicion has all along fallen upon a gang of Chinese ex-convicts, and suspicion has now been verified by facts. The two prisoners apprehended yesterday by the police were members of this gang, and another of them, who is still at large, but with detectives following his footsteps, has gone to Poona with the unrecovered portion of the stolen articles."

—The steamer *Atalanta*, hence for Liverpool July 20, has been seen completely disabled, drifting towards Galle.

—*Times of India*: "A man named Isaac Anderson, belonging to the American ship *Winged Hunter*, was found floating on a plank in the harbour on Sunday night about 10 P.M. (probably deserting from his ship) near the time ball tower. He was picked up by the police boat, and put on board his ship, by Mr. Constable Brewin, of the Bombay Water Police."

—Johnson, a seaman, bathing in Moody Bay on Sunday last, was drowned.

—*Indian Church Gazette*: "The Rev. H. W. Shackell, formerly fellow of Pembroke College, Cambridge, and so well known as a missionary of the C. M. S., is, we understand, though stationed at Benares, superintending the missions, schools, colleges, and the work of the native clergy between Agra and Benares, and paying them periodical visits. If the experiment could be tried of a Suffragan Bishop specially devoted to the care of missions in Upper India, we do not know any one whose appointment would be hailed with more general satisfaction than that of Mr. Shackell."

If Mr. Shackell is doing the work and doing it well, will it help him any to call him bishop?

—The *Indian Daily News* is responsible for the following: "The officiating clergyman in announcing from a Calcutta pulpit, not long ago, the result of the collection at the close of the service, after mentioning the sum of rupees, annas, and pies, added with grave emphasis, '*and thirteen soda-water tops!*' As a matter of fact these bits of tin are, we are assured, frequently to be found in the collection bag of this church."

—*Madras Times*: "The dengue is still in full swing. It is laying hold of people in all parts of the place, and its victims belong to all classes of the community, and every day the number of those laid up by it is increasing."

—A Brahmin, resident of Dehgaum, has been sentenced to death for the murder of his wife.

—The Mahajuns of Veerumgaum are determined to have vengeance for the little fish that lost its life there. A Native journal says: "The Mahajuns have at their disposal a fund of no less than six lacs of rupees, every pie of which they are now firmly determined to spend if need be on this case. They have resolved to engage Mr. Anstey and other members of the Bombay bar in the Sessions Court if they are unsuccessful in the Magistrate's Court."

—A gentlemen of Bombay communicates to the *Statesman* an account of the adoption by a terrier of three kittens, which she is bringing up in the verandah of his bungalow along with two of her own pups. She frightened the cat away from the kittens and then removed them one by one to her own box.

Wednesday, August 7.

—*Indu Prakash*: "The widow marriage stir among the Hindus of this Presidency has given rise to many foul actions on the part of the orthodox party. We hear from Ahmedabad that a girl named Jive Kore, about 17 years old, employed in the female school at the village of Khairwada in the Broach Collectorate, having been widowed early in her childhood, now wishes to get herself married to Lalloo, a school-master in the Broach Collectorate. Wishing however to join the Training School at Ahmedabad, she left the said village with a Police escort. But the whole party was attacked on their way, the police dispersed, and the girl put under illegal restraint. She still continues in this state."

—*Bombay Gazette*: "A special telegram from Bhosawul informs us that at 7 o'clock yesterday morning the new Taptee Viaduct was tested and passed by Captain Oldham, Deputy Consulting Engineer to Government for Railways. There was a large company present. The Viaduct will be opened for general traffic in a few days."

—The woman who pushed her niece, a child five years old, into the river at Poona a few weeks since, suffered the extreme penalty of the law on Friday last.

—*Hindu Reformer*: "The taste for reading novels has increased to a great extent among the natives. There are some who touch no other books than novels. Scott's novels are not generally understood, but the low English periodicals can easily be understood. We do not know whether "Bow Bells" is a proper journal for a young man to read. Yet let any one stand at the Bible Society's Depôt in the evening of the day when the English Mail has arrived, and he wil see numbers of young natives going home from office with 'Bow Bells' in their hands."

—*Overland Mail*, July 19: The Earl of Derby has given notice in the House of Lords to draw attention, on July 22, to Mr. Ayrton's treatment of Dr. Hooker, the eminent director at Kew.

Lord Napier of Merchistoun, late Governor of Madras, is gazetted Baron Ettrick, of Ettrick.

Some hundreds of bricklayers have joined the London carpenters and joiners in the strike. The terms accepted by the masons are rejected by the other workmen.

Amongst the deaths this week are:—Lord Southampton; Col. W. H. Cobb Lye, Bombay Retired; Col. J. Young, R. A. (late Bengal); Col. W. Fraser, late 43rd L. I.; Mr. J. T. Molesworth, late H. E. I. C. S.; and Hon. M. C. Maxwell.

Economy means keeping down the military forces of France. This M. Thiers will not hear of. He knows that in patriotically insisting that France must retain her place as chief of the Latin nations he has the people with him, and with threats of resignation and of appeal to the nation, and hints at the improbability of the return of the deputies to their seats in the event of a new election, he secures the reluctant votes of the Assembly. And yet this is not all. It is not solely that France is eager to hold her former place in Europe. She is more eager to see the German forces withdrawn, and as soon as the Assembly breaks up, possibly before, the greatest financial operation of our time is to be effected. The French Government is to go into the markets

of Europe and borrow 140,000,000*l.* sterling. There must be no Ministerial crisis at such a moment. M. Thiers, whatever his eccentricities and weaknesses, has been the man of the hour, and he has so directed the affairs of State that vanquished France can, it is admitted, go into the market to-day and borrow on comparatively easy terms this enormous amount. The terms are fixed, the stock is quoted at a premium; it will be enthusiastically taken up by the French people, and it is to be arranged that every obscure individual in the provinces may have the opportunity of holding a stake in the great Government loan. Of course it would be an extreme act of folly for the Assembly at such a time to defy the presiding genius.

Accounts from several parts of the Kingdom describe a series of storms, of chief intensity in the midland and northern counties, on Friday and Saturday (July 12 and 13), that can scarcely be equalled in the memory of man.

An Alexandria telegram reports an affray in that city between Colonel Butler, the American consul-general, and Mr. Wadleigh, his secretary, and General Loring, General Reynolds and Major Campbell, Confederate officers in the Khedive's service. Shots were exchanged, and Major Campbell was wounded. Colonel Butler has left for Europe by special mail steamer.

From New York we hear that the jury engaged in the trial of Stokes, the assassin of Mr. J. Fisk, jun., have been unable to agree to a verdict, and have been dismissed.

Fifteen hundred natives of Alsace and Lorraine have marched in procession to the French Consulate in New York, and registered themselves as French citizens.

Mayor Hall, in his annual message, states that the debt of the City of New York, deducting the sinking fund and the taxes due but not yet collected, amounts to 86,250,000 dollars.

—*The Rock:* The following protest is, we believe, in course of signature by influential clergymen and laymen:—"Whereas, in the judgment given by the Judicial Committee of Her Majesty's Privy Council on the 15th June 1872, in the case of Mr. Bennett, the doctrines of a *Real, Actual, Objective,* Presence upon an Altar in the Sacrament of the Lord's Super, and of a *Sacrificing Priesthood,* are put upon the footing of things which, though not affirmed to be, yet are not to be excluded from, the teaching of the Church of England; and whereas hitherto the main condition of the Church of England's existence as the Established Church of this nation has been its essentially *Protestant* character; and whereas its Martyrs of the great English Reformation, rather than accept these grievous errors of the Church of Rome, laid down their lives; and whereas we ourselves feel constrained to contend earnestly for the Faith once delivered to the Saints, avoiding all complicity whatever with false teaching: we, the undersigned, clergymen and other members of the Church of England, do most *solemnly protest* against the conclusions arrived at in the said judgment, and we hereby declare our conviction that only by the adoption of vigorous and determined steps for the maintenance of pure, Scriptural, and Protestant doctrine, to the exclusion of all other, can the Church of England continue to exist as the national church of this country."

Great excitement prevails at Southampton, owing to the spread of Ritualistic practices; and a Free Church of England Association has been formed. At St. Michael's, last week, an octogenarian clergyman rose in the body of the church, and publicly denounced the mode of carrying on the services, which were designated in the programme as "solemn celebrations" and "low celebrations," terms not to be found in the Prayer-Book.

The Rev. J. C. Ryle, writing to the *Record,* remarks:—"I must frankly confess that I regard the Bennett Judgment with more apprehension than some of my brethren seem to do. I am no prophet, and I cannot pretend to say what is before us. I do not forget that God is able to bring great good to His Church out of great seeming evil. But I must think that the position of the Establishment is made very critical, and demands the special prayers of all faithful Churchmen. We have need to ask for a large measure of wisdom, discretion, moderation, patience, and a sound mind, in order that we may do the right thing, and do it in the right way. Rashness and hastiness on one side, and a compromising, unfaithful spirit on the other, are the two extremes we have to fear. We must neither despond nor sulk, nor fly into a passion nor scold. But, on the other hand, we must not sit down complacently and contentedly, and let the world suppose that we regard the recent decision as a victory!"

Thursday, August 8.

—There is now a depth of 47 feet 4 inches in the Vehar Lake.

—*Bombay Gazette:* "At half-past four yesterday morning, one Luximon, the mussal of Mr. Dossabhoy Cama, Cumballa Hill, murdered his young wife, Sundaree, by cutting her throat with a razor, and then hung himself facing the window in his room. It appears they were married some thirteen months ago, when he was 30 and she 13 or 14 years of age. They lived an unhappy life—frequently quarrelling with each other."

"Khondajee, an up-country Mahratta, married ten years ago a woman named Bhagoo. Some days ago she left him for some one she liked better. Yesterday he found her in Agripada, Byculla, not far from the railway station. He asked her to come with him, but she declined. He then drew a knife and she screamed, thus bringing two other women on the stage, who saw him stab her repeatedly. She had nine wounds all over her body, and died immediately. He then ran off, brandishing his knife and frightening those that attempted to arrest him, but after running about 150 yards, he gave himself up to a sepoy, who took away his knife. The woman is about 25 years of age, and he is 30. There is ample proof against the murderer."

—The *Bombay Educational Record:*—"It is discouraging to find the irrepressible institution of *dustooree* erecting its head in school inspections. Two inspecting schoolmasters, or, as we should call them, sub-deputy-inspectors, of Madras, stand charged with levying a commission from the masters of the schools in their jurisdiction upon the Government grant awarded upon their own report of the efficiency of the schools. The one took 20 per cent., and the other 33⅓ per cent. of the total amount of the grant."

—*Indian Statesman:* "Six trains now run daily between Yeddo and Yokohama in Japan."

"The Neilgherry branch of the Madras Railway is expected to be completed by next March."

Friday, August 9.

—Deaths last week, 375.

—The in-coming English Mail left Aden yesterday at 3 P.M.

—The death is reported from Canton of the Rev. W. C. McChesney. He was shot in his boat by accident by pirates who were engaged in an attack upon another prao.

—The *Times of India* says that Mr. Narayan Wassoodev has been made a Member of Council.

—Also that a female monster with two perfect and well-formed heads covered with hair, was born at the Jamsetjee Hospital on Wednesday last, dead of course.

—The writer of the letter signed M., quoted by us from the *Friend of India* last week, writes to us as follows: 'The *Friend* spoiled a quotation of mine (from Lactantius), and trying to amend it you have not hit the nail on the head. The words are, *Religiosissimus est cultus imitari* (the most religious worship is imitation).

Selections.

A REMARKABLE CHINESE PROCLAMATION.

Rev. Justus Doolittle, new editor of the "Chinese Recorder," sends for publication in the *Missionary Herald,* as "one of the signs of the times," a translation of what he well styles a "remarkable proclamation," "issued by the highest officials of this province," on the first of January, 1872. It is as follows:—

"*A Proclamation issued by Wên, Acting Governor General of Fokien, and Wang, Lieutenant Governor.*

"This Proclamation is to remind every one that religious processions and meetings are offences that have long been proscribed, and that if the officials fail to put a stop to such proceedings they will be held guilty of a misdemeanor. The first essential is that each man should strive to do his best in whatever state of life he may be placed, and even if such beings as good and evil spirits exist, they should be regarded with distant awe.

"Now the natives of this Province are particularly prone to a superstitious belief in good and bad spirits, and knaves and rascals, aware of this propensity, obtain money by means of pretending to get up some festival or other. In addition to this, there are the ceremonies called the 'Chien Tien' (Secluded Halls), and the T'a-hu (Pagoda Frame), and others with similar extraordinary names, which have been frequently interdicted without much effect.

"Again: plays are acted at night in the Buddhist Temples. There are too many small shrines by the roadside. Invocatory sentences are hung on doors. Irregular means are used to cure diseases. Magic is employed to take the populace in. Incantations are used to devise the death of others. Now all these proceedings are illegal, and are besides offences of a hateful description.

"The following stringent regulations are hereby laid down. If any one disobeys them, or if the local authorities do not take care that they are observed, severe punishment without mercy shall follow. We have spoken, and the law shall take its course. Let every one tremble.

"*Regulation* 1.—It is forbidden to assemble crowds for religious processions, or to pretend to get up the ceremonies called the 'Asking for Aid,' or the 'Driving out to Sea,' &c., or the 'Dragon Boat' festival, with a view to make money by it.

"Certain rites used to be held in country places with the object of expelling pestilential influences. The intention is innocent enough, but what is the meaning of having idols carried along the road? That men should go so far as to make an idol, and carry it to a certain place, and offer it wine and food, as if asking it to partake of a feast, is as ludicrous as it is offensive. Again, although the lesser religious services are not to be compared to these festivals and processions, and a short ceremony may be permitted, yet nothing extravagant can be allowed, nor is there to be any illumination for fear of fire, as happened this year at the Temple of the Three Kings, and at the Shanse and Shense Club,—which should be a warning to you.

"*Regulation* 2.—It is forbidden to have a religious procession to any house under the pretence of curing sickness, as such a proceeding tends to alarm the neighbourhood.

"Sickness is a common calamity. How can any one be so presumptuous as to move an image of a god for his own benefit? If such things as the spirits of these gods exist, they must feel deeply insulted, and will not fail to inflict some extra punishment.

"*Regulation* 3.—It is forbidden to erect small shrines at the wayside, whereat to worship the local divinities.

"This refers to the construction of 'Halls for male spirits,' 'Homes for female ghosts,' temples for the 'Giant and the Dwarf,' and such like notorious practices. That care should be taken to look after these various shrines is strange indeed.

"*Regulation* 4.—It is forbidden to paste placards up along the streets declaring that such and such a place is the promenade or the abode of a certain god.

"As for instance, 'The promenade of the eldest son of Duke Weiling,' or of General Ma, or of Tartar General Wên; just as if a coolie's abode could be the abode of a noble.

"*Regulation* 5.—It is forbidden to dress up as the 'Giant and the Dwarf.'

"The name of the Giant is, 'Be thankful and you shall have peace;' that of the Dwarf, 'Offend and you shall not be saved.' Such sayings are so utterly senseless that their use should be discontinued.

"*Regulation* 6.—It is forbidden to put on the disguise of a criminal [as a religious devotee].

"This practice used formerly to prevail among children only, but now it is greatly in vogue among full-grown men. These go so far as to allow their hair to remain unshorn, and to wear the red garments of condemned criminals, with similar improper practices. This is excessively reprehensible.

"*Regulation* 7.—You are forbidden to hold theatrical performances at night in temples.

"Not only does this practice offer opportunities to create a disturbance and cause danger of fire, but it is also a wasteful and extravagant proceeding.

"*Regulation* 8.—You are forbidden, such of you as are not Buddhist or Taoist Priests, to practice incantations to call down spirits.

"How can even the priests do this, and if they cannot, it would be a silly story to say the common people can succeed.

"*Regulation* 9.—You are forbidden, if you have a grudge against any one, to practice the magic called 'Striking the Bull's Head.'

"That is to say, Writing a man's name and age and so forth, on a scrap of paper, and laying it before the bull-headed idol, and then buying an

iron stamp, and piercing small holes in this paper, and finally throwing it at a man on the sly, with the intention of compassing his death.

"*Regulation* 10.—Young women are forbidden to go into the temples to offer incense and worship.

"The practice of offering flowers to get children, &c., is a very immodest one.

"Tung-chih, 10th year, 11th month, 21st day (January 1st, 1872)."

CREDIBILITY OF THE BOOKS OF MOSES.

THE exploration of Sinai by the officers of the Royal Engineers and skilled volunteers of the Sinai expedition appears to have been conducted in an impartial manner. The members of the expedition were men accustomed simply to seek for evidence and plainly to chronicle it. They went to their task with a due sense of its importance, but without any preconceived theory. The result, as told by Mr. Palmer, of Cambridge, the well-known Sinaitic traveller, in a volume remarkable for the severity of its detail, is highly satisfactory to the lovers of the Bible. The objections made to the credibilty of the Pentateuch on account of incidents related concerning the wanderings of the children of Israel in the desert are for ever laid at rest. The true geography of this remarkable district confirms every statement made in the book of Exodus respecting it. The terms of the question are thus put by Mr. Palmer:—"The matter resolves itself into this: a circumstantial account is given in the Bible of an event so important that upon our acceptance or rejection of it as an historical fact depends the whole question of our religious belief—of the truth or falsehood of the Old Testament. Such a position could not long remain unassailed, and we are accordingly met with numberless objections, which nothing but actual knowledge of the country can enable us to discuss, much less to answer. I shall deal with the question as purely one of evidence, taking the plain unvarnished statements of the history, and comparing them one by one with the present topographical facts."

In this calm siprit he states the results of the thorough exploration made by the party, and sums up in favour of the record on all points, finding that "the natural route from Egypt to Sinai accords exactly with the simple and concise account given in the Bible of the Exodus of the chosen people. In these conclusions all the members of the expedition are agreed. In the main facts of the route, and in the identification of Jebel Musa with Mount Sinai, our investigations now led us to form one unanimous opinion. We are thus able not only to trace out a route by which the children of Israel could have journeyed, but also to show its identity with that so concisely but graphically laid down in the Pentateuch. We have seen, moreover, that it leads to a mountain answering in every respect to the description of the mountain of the Law; the chain of topographical evidence is complete, and the maps and sections may henceforth be confidently left to tell their own tale."—*The Freeman.*

Miscellany.

—*Advance:* "The world never had any conception of human brotherhood till Christianity unified the race, in origin, in fall, and in redemption, and taught men to think of each other no longer as Jews and Gentiles, as Greeks and barbarians, but as of 'one blood' in Adam, of one Father in God, of one Saviour in Christ. It was not easy to overcome the antipathies of different races, the positive hatreds of different religions, the pride of conquering nations, and the contempt of masters for their slaves. But gradually this Christian conception, working in and through the Church, pervaded civilization, and wrought changes in laws and institutions. Thus have serfdom and slavery been abolished, thus has hereditary nobility been overthrown, thus has caste disappeared, and thus have the people been brought to share in the Government as never before, even under the professed democracies but real aristocracies of Greece. The moment the Christian church began to prevail, with its doctrine of one Saviour for the whole race in its common ruin, there began to be a possibility that the idea of human brotherhood should be something more than a dream.

"But even Christianity requires centuries to work out its ideal. This is because doctrine must be transmuted into life, and men are slow to perceive new truth, and slower still to remodel national and individual life according to it. Hence, much remains to be done, in carrying out the fraternity of the human race. Each step of progress secured by it leads to yet another, and that to another previously unsuspected. The duty in this direction, thought to be discharged by one generation, is seen by the next generation to have been incomplete. Brotherhood demands this change, to-day, but much more to-morrow; and who can foresee what it will mean in the millennium?

"But there is manifest progress in the diffusion and the realization of the fundamental conception. In addition to the direct teaching of Christianity and the imperfect exemplification within the church, the humanitarian reforms of the present age have powerfully tended to enforce it. 'Am I not a man and a brother?' has been the motto which has inspired the efforts to abolish the African slave trade, and negro slavery. In like manner, the temperance reform has preached many a sermon to the rum-seller, in answer to the Cain-like inquiry, 'Am I my brother's keeper?' And as the poor have appealed for help to those in better circumstances, how often it has been with the plea, which the words of Jesus suggest; 'Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me.' This has started into existence hospitals, retreats, asylums, and homes for all classes of the unfortunate, and this multiplies them every day in some new direction, where the eye of pity discerns suffering brethren. And most touchingly has this widening wave of sympathy revealed itself, under the increasing intercommunication of the world, in connection with our Chicago conflagration: which brought tears to the eyes and drew gifts from the hands of the most distant nations. Plainly, the human race is beginning to feel its unity, and to suffer in the persons of all the wretched."

—Under the title "The Voice of a Murdered Man," a member of the Scottish Bar has published the following:

It was admitted in the House of Commons, after the last election, that Mr. Gladstone's rejection in *Lancashire* was owing to Mr. Murphy's strong and energetic Protestant Lectures. And when the same lecturer appeared in Greenwich, not only the police, but soldiers had been provided by the Government to prevent the Protestant lecturer from speaking in the Great Hall.

Was it a public matter, or was it a private and personal dispute Mr. Gladstone had with the bold lecturer? Let the public answer the question.

Every endeavour was used by the authorities to put down Mr. Murphy; English freedom of speech, and the liberty of public meetings, were resolutely attacked by Mr. Gladstone.

And when Mr. Murphy's rights as a free-born Englishman to hold public meetings were discussed and admitted in the House of Commons, who in England failed to see that the tone of the Government was decidedly unfavourable to him?

Then came the opportunity. The Roman Catholics near Whitehaven marched as a trained band to the place of meeting. Three hundred cowardly murderers attacked a single unarmed man, attacked at the same time English liberty, and left for dead in a public hall, which he had hired, a godly, holy-living, earnest, bold loving Christian, a man esteemed and respected by thousands of Englishmen, and admired by tens of thousands of Englishmen, as Mr. Gladstone will yet assuredly learn.

Mr. Murphy is not dead—"he being dead, yet speaketh"—murdered men often speak very loudly.

The God-serving victim dies of his wounds: the medical evidence is, that he died owing to that fearful and foul attack.

Who does not know that the practice of the law in serious cases is to keep back the trial until it is known whether death will result, and then to try the accused on the ground of murder, if their victim dies? Or, whoever heard of men convicted of such an awful crime let off by a public minister as soon as their poor victim expired?

I boldly ask, Where is such a case in the annals of English law?

Mr. Gladstone ought to be asked in the House of Commons what measures he would have taken if 300 Protestants in Bayswater had marched in order to his dear friend, Dr. Manning's place of meeting, and left that determined lecturer against Protestantism as dead in his own meeting place. What a touching address we would have had in such a case from Mr. Gladstone upon the Murder of Dr. Manning! what violent remarks against the Protestants!! what a terrible trial would be prepared!!!

Only fancy a man in the House of Commons asking Mr. Gladstone to let the murderers clear off, as soon as Dr. Manning had died of his wounds.

But Mr. Gladstone has yet to learn that the murdered man has thousands and tens of thousands of friends. Englishmen will never let this matter rest. Mr. Gladstone has defied English Justice—English Liberty, and rewarded the murderers of a most godly, consistent, earnest-loving Christian; but he "being dead, yet speaketh."

—The following is from an article in the last number of the *Christian Spectator*, the monthly published by our Baptist brethren in Calcutta: "Not a few of our eminent divines and profound thinkers seem marvellously slow to recognize the important truth—a truth which ought to be evident to, and attested by, every man's consciousness—that man in his spiritual nature is a sort of trinity in unity. There is the *understanding*, or the seat of the intellectual faculties—the (spiritual) *heart*, or seat of the affections—and the *will*, or the seat of motivity, or of the active powers. It is the possession of this last mentioned principle or motive power, which constitutes man a free agent. The understanding may be *compelled* to yield assent to truth. The affections may be *irresistibly* wrought on by the Spirit of truth. But the will is invested by its Maker with the awful and Godlike power of *choosing* and *acting* for or against the truth at pleasure. The writer admits the total depravity of human nature, the necessity for regeneration by the Holy Spirit. He also guards the previous sentence by admitting that it is *morally* impossible for God to act contrary to truth; but we are now speaking of *man's psychical* or *pneumatical powers*. And here let us bear in mind, that if we once admit the possibility of man's will being *made to act in spite of itself*, or allow that there can be any such things as a *constrained or necessitated holiness*, it will be impossible for us to 'justify the ways of God to man,' or to perceive that the sinner is his own destroyer.

But how often do we hear Christians, and even Christian ministers, speaking as if they imagined that it was an easy matter for God, by a simple exercise of the very *same kind* of power as that which upholds and moves the universe, to subdue the sinner's stubborn will, and make the man holy in a moment, in spite of himself. Let a person once believe this monstrous doctrine, and he must of necessity attribute the destruction of millions of mankind to God's sovereign will and pleasure. And is it any wonder that many good persons try to find a balm for their aching hearts either in universalism or destructionism, when forced by the adoption of false psychological premises to conclusions so dreadful. Once perceive clearly that the terms 'freedom of will,' 'moral agent,' 'responsible being,' &c., as applied to man, involve a *psychological necessity*, as well as *real facts*, and the sinner's guilt appears in all its heinousness, and God is seen to be just in condemning the impenitent.

Nearly allied to this error, and often springing out of it, is the absurd and unscriptural notion, that because God *foresees* and *foreknows* all the volitions and actions of his intelligent creatures, He therefore *predetermines* them, and hence takes care to *bring them to pass*. Persons who amuse and mislead themselves by adopting opinions like these, are ever stumbling at the *apparent irreconcilableness* of God's sovereignty with man's free agency, when, in fact, the two doctrines are perfectly harmonised in the word of God, and, never having been at variance, *need* no reconciliation. The same persons not only invert God's order of things as revealed in Scriptures, but also make a *natural attribute* of God—foreknowledge—to be dependent on, and to proceed from, a *relative action* of the Deity—predestination. God, say they, from eternity foreknew all future events, *because* He had predestinated them—an unscriptural, absurd, and groundless assumption.

From the adoption of errors like the preceding, people pass by an easy transition to regard God as the great *universal* agent in the world of mind as well as that of matter, and look upon man as a mere machine. God, in their view, has decreed, predestinated, and unalterably fixed all things, events, actions, volitions, states, and circumstances from the beginning to the end of time. Hence nothing can possibly occur which He does not approve of, inasmuch as nothing can happen without His good pleasure, and since it is in His power to prevent the occurrence of all that does not

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please Him; *ergo*, when He permits sin to take place, it is evident that it must be his good pleasure for sin to exist, and that sin meets with His approval. Or if, on the other hand, the parties to whom we refer maintain that God hates sin and will punish the sinner, they must fall back on their favourite doctrines of unconditional election and absolute predestination, with their concomitant reprobation, for a solution of the question, 'Why does God allow sin to remain, when He could easily destroy sin and save the sinner by His Almighty power?' Now, if the actions and volitions of men be not perfectly free, they are not responsible for the same, and cannot, with justice, be rewarded or punished for them, whatever they may be. But in the view of the persons against whom I am contending, man's actions and volitions are *not* free, and yet God punishes them 'with everlasting destruction,' or rewards them with 'everlasting life.' Is it any wonder that people find it impossible to be 'sound in the faith' when elements like these go to form their creed? Again, if God has unconditionally predestinated one person to eternal life and another to endless torments, where is the necessity of any effort, or indeed the *use* of any, on the part of man? If God could easily destroy sin in man, without any co-operation on man's part, and does not choose to do so; nay, chooses rather to send man to endless torments than to save him, where is His mercy, justice, and holiness—and where is the use of the Christian's pity, love, or zeal? And if God overlooks such a vast amount of sin and worldliness (which He could easily remove) in the *reprobate*, is it unreasonable to suppose that He will be still more indulgent in his dealings with his *elect?* Thus *error, unbelief, worldliness, apathy,* and *indifference,* follow each other in rapid succession. Thus faith is eclipsed, hope languishes, love grows cold, the wings of prayer droop, and effort for the salvation of precious souls expires."

—How one's trade influences his way of putting things! At a recent *soiree* of the umbrella trade in Glasgow, a Mr. Wilson thus expressed himself: "A man may go to kirk or to market with a shocking bad hat or pair of boots, and keep his status in society; but not with a bad umbrella." Now let our readers imagine how the case would be stated at a *soiree* of the hat makers or of the boot makers. (*Advance.*)

TELEGRAPHIC NEWS.

Paris, July 31st: A magnificent banquet has been given by the American residents here to Mr. Stanley.

London, Aug. 1st: Great agitation prevails throughout the north of England against high priced meat. Indignation meetings have been held in numerous towns, and resolutions passed to abstain from purchasing meat. Butchers are joining the movement. The sale of Australian preserved meat is extending. Import of Russian cattle prohibited on account of disease.—Wiseman elected President of the Wesleyan Conference.

New York, 1st: The Japanese Embassy will sail from here for Europe on Tuesday next.

2nd: Mr. Sumner supports the candidature of Mr. Horace Greeley, which consequently is considerably strengthened.

London, 2nd: In the House of Commons last night, Mr. Gladstone announced that it was the intention of Government to introduce next year a comprehensive measure for local taxation and local government.—The strike of Liverpool railway porters has collapsed.

New York, 3rd: Government have been defeated in North Carolina.

London, 3rd: The report of the Select Committee on the proposed railway to India has been issued. The Committee consider that no insuperable obstacles exist, but they believe that there is no probability of the undertaking being carried out by private enterprise, and that if Government give an adequate guarantee, the Turks doubtless would support the scheme. The Committee accordingly recommend Her Majesty's Government to communicate with the Porte on the subject.—The preliminary report of the Select Committee on Indian Finance has been issued. The report considers it desirable that the former Secretaries of State should give evidence. No opinions will be expressed on the evidence taken until it is complete.—The reappointment of the Committee is recommended next session.

4th: A general amnesty has been proclaimed in Mexico, and a Presidential election has been ordered.—Earl Granville confirms the authenticity of the letters received from Dr. Livingstone.

5th: The *Daily Telegraph* publishes a telegram stating that 2,000 Egyptians, by order of the Viceroy of Egypt, and with the approval of the Porte, have seized the Abyssinian provinces of Bagos, Hulhal, Bejuk, and Mana, and that Prince Kassai, with an army 1,000 strong, is moving against the Egyptians.—It is considered probable that the proceedings of the Geneva Arbitration Tribunal will terminate within one month.—The Judicial Committee of the Privy Council have dismissed Sing Ram's appeal concerning the advances made to the late King of Delhi.—A conspiracy is reported against the Government of Portugal.

Geneva, 5th: A meeting of Arbitrators took place again to-day. The proceedings are progressing satisfactorily

Paris, 5th: The allotments to the New French Loan will not be less than 7½ per cent. or more than 8 per cent.

6th: The *Journals des Debats* states that the interview of the three Emperors at Berlin will have a pacific result, adding that the participation of the Czar in the interview signifies an indefinite adjournment of the Eastern Question.

London, 6th: The newspapers publish lengthy despatches from Doctor Livingstone to the Foreign Office, detailing his travels and discoveries.—The early resignation of Lord Hatherley is still considered probable.—Heavy rains are falling.—*Obituary:* General Julius Griffiths.

7th: In the House of Commons last night, Mr. Grant Duff introduced the Indian Budget. He stated that it was comparatively extremely favourable, actually and prospectively. He defended the accuracy of the Indian estimates, and said that the Government of India had concluded that the murder of Earl Mayo was not at all connected with politics. Dangers, he said, were possible, but he maintained that India was not discontented or unprosperous. He added that wariness was necessary, but that there was no cause for anxiety. In conclusion, he protested against the premature condemnation of the Income-tax. Mr. Fawcett and others, in reply, condemned the Income-tax.—In continuation of his speech last night, Mr. Grant Duff stated that the revenue of India from 1861 to 1873 amounted to 569½ millions sterling, and the expenditure to 576½ millions. Of the above amount, 37½ millions had been expended on Public Works, comprising 7½ millions on roads, 8 millions on canals and agricultural works, 1¾ millions on harbours and reclamations, 6½ millions on civil, 11 millions on military buildings, and 2¾ millions on railways. Mr. Grant Duff concluded by deprecating any decision regarding the financial administration of India, whilst the Committee on the subject was sitting. Mr. Fawcett moved for an amendment condemning the Income-tax in a lengthy speech, basing his arguments on Earl Mayo's minute of October 1870. Messrs. Torrens and Eastwick then followed the latter, condemning the late introduction of the Budget, and supporting the Income-tax. After an attempt to count out, Mr. Fawcett stated that he abstained from passing a division of a House of 26 members. The amendment was therefore withdrawn.

8th: In the House Commons last night, Lord Enfield said that the Porte at first thought that the Suez Canal Company were not justified in charging on the gross tonnage of vessels, but that now it had since arrived at the contrary conclusion. He added that the English Crown Lawyers held the same views.

PASSENGERS ARRIVED.

Per P. & O. Str. *Delhi, August 7th:*

From Southampton.—Major Oakes; Mrs. King; Mr. Hands; Miss Hands; Mr. F. G. Croad; Capt. J. Murray; Staff Serjeant Short; Mrs. Short; W. Tomlinson; Mrs. G. Ferns; and Mr. Walter.

From Brindisi.—Mr. N. S. Atkinson; Mr. F. O. Mayne; Col. Tyrwhitt; Mr. A. Colvin; Mr. F. G. Mayne; Mr. J. C. Davidson; Mr. Brereton; Mr. and Mrs. Fuchs; Mr. Macnish; Mr. and Mrs. Nixon; Mr. Rogerson; and Mr. O'Kelly.

From Aden.—Col. Smith, C.B.; and Mrs. Smith.

PASSENGERS SAILED.

(Additional) per Str. *Orissa, 2nd:*

For Southampton.—Mr. H. Barrett; Mr. Tullot; Mr. E. Ram; and Lieut. Coulson.

For Brindisi.—Mr. G. Lockie, and Mr. S. G. Jones.

For Venice.—Mr. Melville; Mr. H. Anstruther; and Major Mac Donald.

For Suez.—Mr. J. V. Vinay.

Per Str. *Neera, via* Suez Canal, *9th:*

For Liverpool.—Lieut. J. J. A. Drought; Capt. Greenland, infant, and ayah; Mr. C. R. Fagan; Capt. and Mrs. Avern; Mr. and Mrs. Wallinger and two children; Dr. and Mrs. Cline and three children; Capt. Thomas; Capt. and Mrs. Court; Messrs. Anderson; Collins; Walsh; Collins; Adams; Carter; Fry; Charnley; Martin; Newbury; Mara; Johnstone; Thompson; Semple; Weldon; Dayley; Saul; Michael; Smith; Dickson; Wilson; and Davies.

Per P. and O. Str. *China, 9th:*

For Southampton.—Mr. and Mrs. Stevenson; European female servant and ayah; Mr. W. Penn Mather; Captain Fletcher; Mrs. Keilard; Mrs. G. Stevens; Mr. Frank Parry; Mr. J. H. Barclay; Surgeon Major Homan; Mrs. Browell and two children; Mr. Wm. Foster; Captain E. J. Butler.

For Brindisi.—Mrs. Alonzo Money; Capt. Duncan G. Pitcher; Mr. Evans; Mr. H. Bell; Capt. Manderson, R.E.; Mr. C. Ward.

For Venice.—Mr. C. H. Tawney; Mr. E. Hawkes; Mr. Armstrong; Mr. J. Lindley; Mr. W. G. Deare; Mr. C. Sage and servant; Mr. R. W. Pringle; and Mr. T. Henderson.

DOMESTIC OCCURRENCES.

MARRIAGES.

GRAHAM—DUNSTERVILLE—August 3rd, at St. Thomas's Cathedral, Bombay, by the Rev. W. Maule, Donald, second son of John Graham, Esq., of Skelmorlie Castle, Ayrshire, N. B., to Gertrude Clara, second daughter of the late Colonel J. B. Dunsterville, C.S.I., Commissary General of the Bombay Army.

CRANDFIELD—PUGH—August 5th, at Holy Trinity Church, Bombay, by the Rev. C. Gilder, Mr. Edward Crandfield, of the Inland Customs, to Miss Ann Jane Pugh.

DEATHS.

BURROWES—June 5th, at Port Natal, South Africa, Mr. Thomas Frederick Burrowes, late of Bombay, aged 27 years and 9 months.

MOLESWORTH—July 30th, at Clifton, England, J. T. Molesworth, Esq., aged 77 years.

MACCARTHY—July 29th, at Secundrabad, Deccan, of convulsions, Mabel Aby Eleanor, daughter of Mr. and Mrs. J. E. S. MacCarthy, aged 9 months.

WITTS—July 30th, at Shahabad, Concan, Amelia, the wife of Mr. A. Witts, Locomotive Foreman G. I. P. Railway, aged 34 years.

TYNDALL—July 31st, at Secunderbad. Muriel Lucy Grace, daughter of Mr. and Mrs. Harman Tyndall, aged 10 months.

CLARK—August 3rd, at Wudwan, Kattiawar, Katherine Marian, the infant daughter of Leslie Clark, Esq., aged 1 year and 7 months.

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